Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.—DAVID REED, EDITOR AND PROPRIETOR.

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PRACTICAL.

CHRISTIAN MODERATION.

The following delineation of this rare and difficult virtue is taken from Mr. Dewey's sermon at the ordination of Mr. Putnam.

Virtue, in fine—and let that word now stand for all Christian excellence—virtue is a perpetual struggle to think, to feel, to act rightly; it is a constant effort of our whole spiritual nature, and not least of the intellectual part. Take, for instance, one of the calmest of the virtues, and one, as many will think, of the most negative—I mean the virtue of Christian moderation. None, perhaps, is more wanted at this day, though none is held in less repute. And I say that none requires more clear and discriminating reflection. How easy would it be—what an abanment, in fact, of all mental discipline,—to throw ourselves into any one of the currents of opinion or feeling that are now sweeping through the Christian world; how easy to be borne along with it, and without an effort, to take our place among those who are conspicuous for zeal or orthodoxy. How easy to be a Methodist, or a Baptist, a Congregationalist, or an Episcopalian, in the technical sense of these terms, and how easy to be zealous for matters like these. How comparatively easy to act the part of the elder reformers, to make a palpable stand and division, on some point of church government or order, or of ecclesiastical subjection, as at the Protestant Reformation; or to put on a visible costume, as some sects have done; or, that which answers as well, to mark out a certain line of conduct, to adopt some mode of fanatical excess,—how easy a matter would it be! This is not what is required of us. No, but it is the far harder task of defending the medium, the right, the reasonable—of being strict without singularity, and zealous without excess, and rational without coldness; it is not to go off into some violent extreme, but to hold the mind in the balance between extremes and excesses: it is, while all sorts of extravagant things are said by all sorts of persons, and while the rage and passion of many are for something striking and emphatic, to say the thing that is strictly just and simply correct, to task the very soul to that endeavor, to be true and reasonable,—to control all wayward imaginations, to restrain all headlong impulses, to check all hasty words, though they have sprung to our very lips, to be calm and earnest, and courageous and meek, and solemn and cheerful, and decided and forbearing—this is what is required of us; and this is the poor, dull virtue of moderation!

CHRIST'S LEGACY TO HIS DISCIPLES.

The following remarks are from an article in the Offering of Sympathy, by Rev. Mr. Ripley, of this city.

"Peace I leave with you. My peace I give unto you."

The Christian derives peace from the conviction, that the events of life are ordered by a Providence, which though it inflict partial and temporary suffering, is administered for universal and eternal good. He knows that nothing is too great to be above the care of his heavenly Father; nothing too small to be below it. He is assured, that the gracious Being, who regards with compassion the sparrow that falls silently to the ground, and clothes the smallest field-flower with beauty and fragrance, while he wheels the planets in their orbits, and restrains the sun in his place of light, will never forget the humblest individual whom he has created in his own image and destined to immortality. He feels, that the darkest events of Providence are appointed in love, and that the benevolent Father, who pities his children, and knows that they are dust, sends no sorrow without a kind design.

This is, indeed, a hard lesson to learn. It is taught thoroughly in the school of Christ alone, that the discipline of suffering is as truly a part of the order of Providence, and as strong a proof of the love of God, as the blessings of prosperity. You may acknowledge the benevolence of the Deity and be able to feel it, in the loveliness of a summer's landscape, where the blue heavens and the bright waters and the green earth are mingled in a common expression of beauty, and the magnificent drapery of nature is all unfolded by a divine hand; but do you not know, that the blighting frosts and chilling snows, the gloom and desolation of winter, are appointed by the same Almighty author, and that He, who causes the gentle showers which refresh the thirsty earth, rides forth in the whirlwind and directs the tempest? Does He send the one in love, and the other in anger? Is not the God of the summer and the God of the winter, the same? Are not his tender mercies over all his works? Do you not see him in the red lightning and the angry storm, as well as in the blue sky and tranquil heavens? Does the long resounding thunder which inflicts evil upon a part for the benefit of the whole, speak less distinctly the praises of Jehovah, than the gentle music of the wind, as it dies peacefully away over the echoing hills?

And as natural evil and natural good are thus blended in just proportion for the benefit of man, the Christian perceives, that the trials of life and the blessings of life are from the same wise Providence, and that adversity has its sweet and sacred uses as well as prosperity. In sickness as well as in health; in sorrow as well as in joy; in the event which prostrates his hopes as well as in that which elevates them; he recognizes the will of the same God. What! he devoutly exclaims, what! shall I receive good at the hand of the Lord, and shall I not also receive evil? The Lord gave, the same Lord hath taken away; blessed be the name of the Lord. Blessed when he gives, and when he takes away.

The Christian, moreover, derives peace from the assurance, that as all the allotments of Providence come from a Father, and are sent in love, so they may all contribute to the ultimate welfare of his soul. The gospel teaches us not only that it *is* good for us to be afflicted, but it explains *how* it is good for us to be afflicted. It informs us, that the great object of life is the cultivation of our moral being. It informs us, that though outward blessings are taken from us, if the inward virtues are increased, our highest good is not injured, but on the contrary augmented. Now we know, by our observation of the humam mind, that certain traits of character are not fully developed in the sunshine of prosperity, but are nurtured and flourish, and grow up, amid the storms of adversity.—Many a beautiful plant is brought to perfection, many a precious fruit is ripened, not so much by the hot sun of noon, as by the refreshing moisture of midnight. So, many a beautiful and precious virtue of the soul is best cherished in silence and solitude, when all things bright and fair have vanished, and darkness broods around.

There is, thus, in the eternal plan of Providence, a principle of compensation, by which sorrow is turned into joy, and present troubles produce lasting benefits. The light affliction, which is but for a moment, works out for the subdued and improved sufferer a far more exceeding and an eternal weight of glory. No matter in what form the trial comes; no matter, what stern disguise it may assume, it is sent for the best good of man. It is borne from the throne of the Almighty, not by a demon of wrath, but by an angel of mercy. The cup of trembling which he presents, though it contain the waters of bitterness, is filled from the fountain of life.

In feelings and hopes like these, does the Christian find peace. Thus is fulfilled that blessed promise of our Lord, "Peace I leave with you. My peace I give unto you."

DOCTRINAL.

[From the Christian Reformer.]

ORTHODOXY UNVEILED.

Can it be matter of surprise that the propagators of reputed orthodoxy should invariably and strenuously require the understanding to be prostrated, and reason to be discarded, in the reception of its peculiar dogmas? No, the surprise all ceases when we seriously reflect on the inconsistency, incongruity and manifest absurdity connected with those dogmas. As a pure specimen, I refer to the reflection of the Rev. John Brown's Self-interpreting Bible, on Matthew xxvii.—On the death and sufferings of Christ he thus reflects: "See now, my soul, the dreadful punishment, and in that the nature, of my sin. What is a drowned world, a burning Sodom, a plagued Egypt, an open hell, in comparison of the Son of God accursed, troubled in spirit till he knows not what to say, amazed and very heavy, sorrowful even unto death, in an agony, sweating great drops of blood, tormented and insulted by man, harassed by devils, deserted by God, groaning and giving up the ghost, under the weight of infinite wrath?" In the above passage there is much pathos and declamation, but extravagant exaggeration and misrepresentation of the sufferings of the man of sorrows, the well-beloved Son of God. Every sentence contains an awful libel on the Divine character; nor is it possible to collect in so many words, a greater assemblage of irrational and unscriptural ideas. Let any serious mind consider the statement and say, did the God of eternal and unchangeable mercy and compassion, who has said "Fury is not in me," who hates nothing that he has made, who is good to all, and whose tender mercy is over all his works, who has no pleasure even in the death of a sinner, who does not afflict willingly any of the children of men; did he thus treat, was it possible for him thus to treat, that well beloved Son in whom his soul delighted, whom he loved at all times, and with whom he was ever well pleased, with whom he never was and never could be angry, much less be vindictive and wrathful against him, since he did at all times those things which pleased him, always obeyed him perfectly, and never knew sin? Could the God of eternal equity and unsullied justice lay to the charge of his perfectly innocent and unoffending Son that accumulated and aggravated guilt committed by others, which, as our author supposes, merited at God's hand, and brought on the righteous soul of his well-beloved Son, far more and infinitely heavier punishments than what was inflicted on a drowned world, a burned Sodom, a plagued Egypt, or even an open hell, and even subjected that holy person, who never sinned, to infinite wrath? What sort of a representation has Mr. Brown given in this of the Divine character and proceedings? Is this the scriptural, the rational, the amiable description of the God of eternal love, unbounded mercy, and untarnished justice? Could the God of infinite compassion be aroused to infinite indignation against the most perfect character ever found on earth? Was it possible for the God of infinite and immutable perfection to change his love to enmity, his mercy to vindictive fury, his justice to wanton cruelty, and his wonted compassions to implacable hatred and revenge, and to take pleasure in sinking the most meritorious of beings beneath an infinite weight of unmerited wrath? Can it ever enter into any reflecting mind, that the God of infinite and uninterrupted happiness should be influenced by the principles of pure malevolence to pour upon the head of his well beloved Son his tremendous curses, to desert him in the time of his utmost extremity, deliver him to the will of men, the rage of invisible agents, called devils, and leave him to groan and expire under the weight of his own infinite wrath? Greatly as it must surprise every person of sober reflection, that the erroneous minds of men, and the erroneous system of *orthodoxy*, should thus have changed the truth into a lie, and transformed the God of love and mercy into a compound of every hateful quality, and represented him as nothing short of an almighty and cruel tyrant over his own well beloved Son, yet that surprise must vastly increase when it is remembered that, according to Mr. Brown's orthodox opinions in his note on Matt. xxii. this suffering, accursed, deserted Son of God was no other and no less a person or being than God over all, blessed forever! This surely conducts us to the very climax of absurdities: God over all, who is blessed forever, accursed! God, blessed forever, accursed by his co-equal Deity! God over all, blessed forever, deserted and forsaken by that God to whom he is indissolubly united! God over all, forever blessed, tormented and insulted by men, who are his own creatures! God over all, blessed forever, harassed by devils! God over all, blessed forever, troubled in spirit till he knows not what to say! God over all, blessed forever, amazed and sorrowful even unto death! God over all, groaning, agonizing, and giving up the ghost! God over all, sinking under the weight of infinite wrath, poured upon him by a God who is in all things his equal! When such opinions as the above are to be received for truth, yea, and for the pure truth of the gospel, and essential, too, to the salvation of sinners, men who are to receive such absurdities may well be required to prostrate their understandings to the dictates of those who propagate such monstrous opinions, and to renounce their reason in order to believe what no rational mind can assent to. For if but one ray of the light of reason be admitted such extravagances must be instantly rejected.

RELIGIOUS SELECTIONS.

[Extracts from Dr. South's Sermons.]

COVETOUSNESS.

Covetousness is apt to insinuate also, by the plausibility of its pleas. Amongst which none more usual and general, than the necessity of *providing for children and posterity;* whom, all will grant, parents should not be instrumental to bring into the world, only to see them starve when they are here. Nor are the just necessities of a bare subsistence to be the only measure of their care for them; but some consideration is to be had also of the quality and condition to which they were born, and consequently were brought into, not by *choice*, but by *descent*. For it seems not* suitable to the common, and most impartial judgment of mankind, *that one* of a noble family and extraction should be put to hedging and ditching, and be forced to support himself with the labor of his hands, and the sweat of his brow. It is hard measure to be nobly born, and basely endowed; to wear a title above one's circumstances, and so serve only as a foil to an elder brother.

PURITANS AND PAPISTS.

He, who looks well into this argument, (*viz.* the infallibility of conscience) looks into the great *arcanum*, and the *sanctum sanctorum* of puritanism; which indeed is only *reformed Jesuitism*, as Jesuitism is nothing else but *Popish Puritanism:* and I could draw out such an exact parallel between them, both as to principles and practices, that it would quickly appear, that they are as truly brothers, as ever were *Romulus* and *Remus;* and that they sucked their principles from the same *wolf*. * * * * * *

These things, I could prosecute much farther, but that I am equally engaged by the exigence of my subject, to speak something of their true seed, the sons of *Geneva:* who, though they seem to be contrary to those of *Rome*, and like *Sampson's* foxes, to look opposite ways; yet when they are to play the incendiaries, to fire kingdoms and governments, they can *turn tail* to one and the same *firebrand*.

In our account of these, we will begin with the father of the faithful; faithful, I mean, to their old anti-monarchical doctrines and assertions, and that is the great Mufti of *Geneva*. Who in the *fourth book of his Institutions*, chap. 20. § 31. has the face to own such doctrine to the world as this. "That it is not only not unlawful for the three estates to oppose their king in the exorbitances of his government (of which they still are to be judges) but that they basely and perfidiously desert the trust committed to them by God, if they connive at him, and do not to their utmost oppose and restrain him."

THE PRETENCE OF AN INWARD GUIDE.

Thus the late rebel army having conquered and imprisoned their consciences as well as their prince, completed all by bringing the spirit to their lure, and reducing enthusiasm to an act: still governing all their transactions with their abused sovereign by this invincible principle, which enabled them with so much ease to charge through the obligation of all laws, oaths, and promises whatsoever. So that in their several treatings with the king, being asked by him, whether they would stand to such and such agreements and promises, they still answered him, that *they would do, as the spirit should direct them.* Whereupon that blessed prince would frequently condole his hard fate, that he had to deal with persons, to whom *the spirit* dictated one thing one day, and commanded the clean contrary the next.

* But much different was the advice of a certain lawyer, a great confidant of the rebels in the time of their reign; who, upon a consultation held amongst them, how to dispose of the Duke of Gloucester, youngest son of Charles I. then in their hands; with great gravity (forsooth) declared it for his opinion, *that they should bind him out to some good trade, that so he might eat his bread honestly.* These were his words, and very extraordinary ones they were indeed. Nevertheless, they could not hinder him from being made a Judge in the reign of Charles II. A practice not unusual in the courts of some princes, to encourage and prefer their mortal enemies before their truest friends. [Thorough-going as was the loyalty of South, he could not abide the act of *Indemnity* and *Oblivion* (as it was called) towards many of the old republican party, and his sermons abound with inuendo sarcasms, tinctured also with the deepest chagrin, at the lenity and what was worse, the favors of which they were made partakers.]

CONVERSION AND DEATH OF COUNT STRUENSEE.

In our last, we selected some extracts from this narrative, relating the first visit of Dr. Munter, the spiritual friend and adviser of this extraordinary but unfortunate man. The following will show the happy effect of the means, which were employed for his conversion, and the penitence and humility, as well as composure and hope, with which he suffered death. The remarks, with which they are connected, are taken from a notice of the work, in the Christian Examiner for 1825.

Struensee thus expresses to Dr. Munter his satisfaction, with the mode, which his friend had pursued for his conversion: which was a calm and deliberate address to his understanding.

"Thank God! I now feel the power of religion in quieting my conscience and reforming my sentiments. I would gladly convince you, my dear friend, by any fact you may demand, how ready I am to sacrifice my former affections. I acknowledge with gratitude before God, *that you took this method. In no other manner would you have prevailed upon me.* I should have opposed it with obstinacy. Perhaps some transient impression might have been made upon me; but a solid and lasting conviction never would have been brought about. I hope the manner, in which I came to alter my sentiments in regard to religion and virtue, will raise the attention of those, who think of religion, as I formerly thought of it. The deists will never trust the conversion of their brethren, which is brought about in the latter days of their life.—They say, they are taken by surprise through the declamation of the clergyman; they have lost their reason; and the fear of death makes them ignorant of what they do. But now, since I came to learn Christianity in the manner I did, nobody shall say so of me. I have examined the Christian religion in a good state of health, with all the reason I am master of. I have tried every argument; I felt no fear. I have taken my own time; and the chief business I have still to transact, for the sake of my mind's ease, is to search whether, upon a good foundation, I can hope to be pardoned before God." p. 98.

In referring to the days of his prosperity and promotion, he confesses, that he was far from enjoyment; that his mind was distracted with perpetual fears, and dread of discovery.

"Now and then I cannot help thinking of my situation before my fall. This morning I asked myself, whether it would not have been better for me, if I could have kept my high station, and enjoyed my usual pleasures. But when I have been considering for a few moments, I find I am now far more happy, than I was in my greatest outward prosperity. I have very often told my friend Count Brandt, (his accomplice and fellow sufferer,) that I was by no means happy, when he believed me in many respects better off than himself.—Whatever happened abroad, continued he, made me uneasy. I was obliged to think of means for my own safety, and to force myself to conceal my uneasiness from myself and others. The day I spent in disagreeable occupation and tedious dissipations, and part of the night in reading state papers and writing. Was it possible for me to be at ease in such a situation? Now I am more serene and easy. I occupy myself with religion, which interests me much, and is my only comfort. How I may be affected at a more trying crisis, I do not know; but I am convinced of my being now happy and composed, and that I am not desirous of returning into my former situation."

As the day of death approached, Struensee sought to prepare himself for the sufferings he was doomed to undergo. His sentence was severe. He had previously resolved, that it would be unsafe to rest on any fanciful images of eternity and future happiness, because these might easily vanish, and be succeeded by formidable apprehensions of death. He had therefore determined, in his own reflections, to employ his mind calmly in devotional meditation. On the morning of his execution, which was an interval of about two months from his imprisonment, he inquired of his friend, how far he was permitted to sustain his fortitude by natural means; as, by endeavoring to retain presence of mind and not permitting himself to be overcome by imagination.

The answer is admirable, and deserves our notice.

"If God has given you a certain strength of soul, it is his will, that you should make use of it in those moments, when you stand most in need of it. But no inward pride, or any ill-founded complacency is to interfere. You are to do nothing merely for the sake of being applauded by the spectators. All affectation of this kind would certainly displease God, and only a few short-sighted people would believe such firmness to be true.—God loves sincerity, which consists in showing ourselves *outwardly* as we are *inwardly*. You cannot conceal from yourself, even to the last moment of your life, why you are to die. You would do wrong and offend true Christians, should you die with a composure and cheerfulness, that is the lot only of those, who suffer for the sake of truth and virtue. I wish to see you on the scaffold with visible signs of repentance and sorrow; but at the same time, with a peace of mind that arises from a confidence of finding pardon with God. I should even dislike to see you conceal the natural fear of death."—p. 195.

Struensee was faithful to his own resolutions, and to the instructions he had received. When conducted with his fellow sufferer to the scaffold, he made no attempt to exhibit an affected courage. "He appeared," says his friend, who attended, "as one who knew that he was to die on account of his crimes, by the hand of the executioner. He was pale; it was difficult for him to speak; the fear of death was visible in his whole countenance. Yet at the same time, submission, calmness, and hope, were visible in his whole deportment. When the executioner summoned him, I laid my hand upon his head, saying, "Go, in peace, whither God calls thee. His grace be with you." He then hastened towards the block, that was still reeking with the blood of his friend.—The very moment, when the executioner lifted up the axe to cut off his hand, I began to pronounce slowly the words, "Remember Jesus Christ, who died, but is risen again."—Before I had finished these words, both hand and head, severed from the body, lay before my feet."

The volume contains also Struensee's own account of his conversion, which is written with great ability; but we must conclude our notice of it in the words, with which Dr. Munter closes his journal.

"How wonderful is God! and how great his care for the salvation of men, who are still capable of being saved. But how different is the judgment we are to form of such men according to the principles of the kingdom of God, from that which the world pronounces. If Count Struensee had remained in his former prosperity, and died a natural death, he might have been called a great and enlightened man, even if he had been at the bottom the greatest villain. The world has seen him die a malefactor; but the disposition, in which he left the world, will be a sufficient inducement for true Christians to forgive him the ignominy wherewith he had stained his life, and to praise God that he died well."

DR. DODDRIDGE'S CORRESPONDENCE.

We extract from these volumes the following letter of Mr. Doddridge, written when he was about 28 years of age, to a friend, who had expressed to him some scruples relative to the Christian religion.

To Mr. Whittingham.

Harborough, Feb. 18, 1788.

It was with a great deal of pleasure, that I saw the name of my very agreeable friend, Mr. Whittingham, at the bottom of a letter which I received on Wednesday morning; and I am not all "disgusted at the subject" he proposes to be debated in our future correspondence.

It does not "terrify me" to hear, that a person whom I sincerely love, and for whose character I have the truest regard, has entertained some doubts, which he cannot entirely get over, concerning a book which his earliest instructors recommended to him as the word of God. It is certainly the duty of every rational creature to bring his religion to the strictest test, and to retain or reject the faith in which he has been educated, as he finds it capable, or incapable, of a rational defence. I perfectly agree with my Lord Shaftesbury in his judgment, that religion has not so much to fear from its weighty adversaries, who give it exercise, as from its fond nurse, who overlays it out of an excess of tenderness. I therefore do not only allow, but entreat you, to urge all your strongest objections against Christianity, and to represent them in the most forcible light; and if then, upon the whole, I am convinced in my judgment that they are more than a balance to those arguments which support it, I will be a Christian no longer, but will frankly confess myself a Deist, and rather throw myself on Providence, and the charity of my new brethren, than purchase the most comfortable maintenance at so dishonorable a price as contradicting the conviction of my conscience, and speaking lies in the name of the Lord.

On the other hand, I must entreat you, sir, to enter upon the inquiry with a solemnity and composure of mind answerable to its awful importance; remembering that we are searching into a matter in which our views for immortality are concerned; those pleasing or dreadful views, before which all the hopes and fears that relate only to this transitory life fade away and disappear, like twinkling

stars in the blaze of the meridian sun: considering also, that if it be really true, that God has sent his own Son into the world to recover a race of degenerate creatures at the expense of his own blood, and to fix them in a state of everlasting perfection and glory, it must be infinitely fatal to desert his religion, and to treat him like an impostor, without the most serious and impartial examination of the cause. Nay, though after all, Christianity should only prove an agreeable dream, yet, as it pretends to the authority of the Supreme Being, and is supported with arguments which have at least some plausible appearance, it will argue a want of reverence to Him, and consequently may expose us to His high displeasure to reject it lightly, before we clearly see into the falsehood of its pretensions. Persist therefore in your resolution of weighing the question in an impartial balance, and avoid a precipitate judgment. Above all, let me indulge my friendship to you so far as to remind you of what a person of your wisdom cannot but know, that our faculties are weak, and that we are exceedingly apt to be imposed upon by false representations. Let that fact engage you to humility, and so to depend upon divine illumination, and earnestly to pray to the God of truth that he will not suffer you to fall into error, but will guide your reason in such a manner as may establish your mind in an unshaken tranquillity.

Every sober and rational Deist must own there is no enthusiasm in such advice, and if it be pursued, and the whole tenor of your life be agreeable to such principles, I am confidently persuaded you will never be *undone* by *speculative* mistakes.

With regard to your future letters I must desire you to let me know, in the first place, how far your scruples proceed: whether they extend only to the *inspiration* of the scriptures, which is all that your letter imports; or whether they relate to the *truth* of the facts on which Christianity is built, or to the whole *system* of Divine Revelation? I take it for granted in this letter, that you believe the existence and perfections of God, and in the certainty of a future state; but if your doubts extend to these points also, it is evident that they must be examined in the first place, before we can proceed with the other questions to any purpose.

I have nothing further to add, but that I desire the cause of religion may not suffer by my incapacity to defend it to the greatest advantage; and that after all I shall have said, if you remain unsatisfied, that you would have recourse to some other more competent correspondent. I am, Dear Sir,

Your most affectionate Friend and humble Servant, PHILIP DODDRIDGE.

From Mr. Whittingham.

London, Jan. 3, 1723.

DEAR SIR,—I received your kind and generous letter, which I had answered sooner, but that I have lately been informed of the bad consequences arising from a gentleman's corresponding with his friend freely on this subject, whose letters were found in the closet of that friend after his decease. It is for this reason that I omit subscribing my name to this, and desire, by the same post that brings your reply, you would inclose it, not in your answer, but in a blank cover, directed to me as below.

I would offer, by way of apology for the defects you will find in the method of my reasoning, or the unaptness of the expressions that I may make use of, that Disputation is what I am the greatest novice in, and that my pen has hitherto been only employed in the quaint style that is used in business,—but knowing your good nature, why do I make excuses?

I agree with you that the premises must be first settled before we can argue to advantage. I do therefore own that there is a Being of infinite perfection, the origin and cause of all things, whom I call God. But that the authors of the several books contained in the Old and New Testaments were inspired by Him, I am not so clear in.

I shall not inquire into the evidence which supports the several facts related in them; it being perhaps impossible, at this distance of time, to come at a fair view of the circumstances on which the proof of them depends. My objection lies against the whole scheme of what is called the Divine Revelation.

(1.) I argue from the perfections of God's nature, that he would not make such a revelation to his creatures which they had not faculties to examine. Now this examination I apprehend, must be made by comparing what is said to be revealed with the natural notions which we cannot but entertain of the Divine perfections.

(2.) From the same perfections in the nature of the Divine Being, I infer that nothing can belong to Him which is either *capricious* or *malicious*. If, therefore, any thing is ascribed to Him, which can proceed from nothing but a disposition either partial, cruel, or vindictive, I am taught, by the aforesaid natural idea of Him, to reject it.

Now, because the scheme before us contains things of the above mentioned kind, it wants, with me, the most proper inducement to a belief of its authority. For, however a thing may appear attested by human evidence in relation to God, I can pay no respect to it, if its principles are *unworthy* of God.

Now the assumed Revelation in question, if I understand it, sets forth, that God did, by *design*, create a race of creatures whom he *knew* would offend him; for which offences he *designed* everlastingly to punish them; excepting some *few*, whom, for no other reason than his own good will and pleasure, he resolved to save, by sending his own son to die for them, *leaving* the rest to feel the effects of his VENGEANCE to *all* eternity.

(3.) A being capable of this, I cannot think benevolent, consistently with any natural ideas of goodness or justice; nor can I pay him the true worship of love and esteem. I may, indeed, as the Indians are represented to adore the devil, stand in awe and fear of such malevolence, lest it should destroy me.

If you can prove to me that I have mistaken the scheme, or that it is agreeable to the best notion man can form of a Deity, then shall I own that a considerable objection is removed.

So begging your answer to this as soon as your convenience will permit, together with your compliance with the request I make in the beginning of it,

I remain, Dear Sir,
Your most humble Servant,

———.

ORIGINAL MISCELLANY.

[For the Christian Register.]

CONCEALMENT OF OPINIONS.

MR. EDITOR,—An impression seems to possess the minds of some really very serious and conscientious persons, not only that every concealment, or even prudent reserve of religious sentiments in themselves, is criminal, but even that it is a solemn duty to search out the religious opinions of others who are less forward in exhibiting them, and to expose them to the world, particularly, if they are such as they deem injurious or unsound. As this is a principle which is producing at this time great mischief in our religious community, I ask your permission to make a few remarks upon it.

There can be no doubt of the right which every Christian possesses of explaining and defending his own views of religious truth, and such conduct may in many cases be an imperative duty. He may also with perfect propriety use every fair species of argumentation or persuasion, or other legitimate moral means of inducing others to embrace those views, whom he believes to be in error or ignorance. He may go further. He may sound an alarm in the community regarding any false principles of religion or irreligion openly avowed, which he considers to be opposed to Christianity, or of immoral or injurious tendency; and may expose in the most vivid manner (consistent with truth and fair argument) the evils and fallacy of such principles. He may even withdraw himself from all religious association or communication with those who hold, in his judgment, fundamental or pernicious errors; and induce those who think with him to pursue the same course; and in all this, if done in conscientious sincerity, and love of truth, he is not to be condemned for uncharitableness.

But, when his favorite doctrines are denied by others who think proper to reserve their own differing opinions, and he inquisitorially insists on a full confession of them, or when certain tenets being alleged, he persists in imputing others as concealed, or inferences which are disavowed, or still more, when he ascribes opposing religious sentiments to depravity of heart or disinclination to religion, or immoral desires or habits, or any other sinister cause; when those who profess them give sufficient evidence of piety and virtue—the case is then entirely altered, and such a course cannot be defended or reconciled to Christian principle; and the man who pursues it must expect to be reproached with bigotry and injustice, and a desire to infringe the religious rights of others.

I hold that every man has a right, not merely to form his religious opinions for himself, but to reserve or express those opinions, in any degree or manner which to him seems proper, if nothing falsely is alleged;—that, in many cases a commendable modesty or prudence will induce a concealment of them, and that abundant justification of it can be found in the example of our Lord and his Apostles. Those who clamor against such concealment as a crime, seem to me to have a strange obliquity of judgment, and advance a code of morality which I can no where find in the New Testament. Now there cannot be two opposing rights; and if any man has a right to maintain such a secrecy of religious opinion, no man can have a right to force it from him, or to condemn him for preserving it.

Again, every man has an exclusive right of interpreting and qualifying the opinions he thinks proper to avow;—he best knows what his own meaning is, and what he does or does not believe; and if his character is such as to entitle him to the credit of sincerity, his own assertions on those points ought to be conclusive. No man therefore can have a right to fasten upon him sentiments he disclaims, as necessarily connected with those he confesses, or as concealed by him; and he who does so, plainly violates a sacred right; which can never be done consistently with Christian precepts.

Once more, every man has a right to rest his moral character, on his overt acts and known habits, and to require an exemption from an unproved imputation of sinister motives, where these are unimpeachable. No one can therefore have a right to ascribe to him any such motives, or any depravity of heart, on the ground of any speculative opinions which he professes to derive from investigation, however obnoxious such opinions may seem; and he who does so, commits a flagrant injustice, and exposes himself to an equal, and much juster severity of judgment. "Judge not that ye be not judged," is a caution, as much prompted by reason and common sense, as by scripture.

If these remarks are correct, what opinion is to be formed of the conduct of those Christians who apparently without shame or hesitation, endeavor to maintain their own views of gospel truth, and fix them stedfastly in the minds of those whom they influence, not merely by meeting the objections to them in the field of argumentation, or representing the dangerous tendency of a departure from them, but by throwing unwarranted suspicion on the sincerity, moral character and motives of those who dissent from them, under an expectation that the dread of such company, will deter those who are ignorant or wavering from admitting or even examining the grounds of such dissent. I will not say that such persons are actuated by malignity, or by any known desire of wrong doing; but it is very possible that they may not know "what manner of spirit they are of."—It will avail nothing, to allege honesty, and a zeal for religious truth as a justification, for it may be asked, Where does Christianity require this at their hands? Or rather, are not Christian precepts every where at variance with such a course of conduct?

Let it not be imagined that I am commenting on a mere hypothetical case. Those who are the least acquainted with the present controversies of this region will perceive at once the application of these expositions. To say nothing of other instances, there is one periodical, chiefly devoted to assaults on Unitarians, (not Unitarianism,) of the kind I have described. We have in it, a series of articles, to prove that they have risen to influence and advanced their cause, by a course of deceptive concealment, and hypocrisy; others are designed to show that their opinions, and conduct are vacillating, and conformed to the policy of the moment; others to deny to them any greater belief in, or regard for the scriptures than avowed infidels; others to represent them as dishonorable in the conduct of their missions, religious charities, theological establishments, &c.; and no hesitation is made, in asserting that their sentiments are cherished, because conformable to a corrupt and worldly heart. In short, there is scarcely an article which does not either directly or indirectly, obviously aim at the depression of Unitarianism, by darkening the character of its professors.

Now, I would solemnly ask the question, whether a work so openly and undeniably thus employed as is the Spirit of the Pilgrims, can be approved or supported in an enlightened religious community? I ask not the question of intelligent Unitarians, who are sufficiently disgusted, but I would appeal to the candid and fair-minded of the Orthodox, of whom I doubt not there are many, whether they are willing that their cause and their method of advocating it, should be represented by a work like this? I will say nothing of the truth of the charges constantly preferred in the publication in question, which I presume have been or will be satisfactorily refuted,—I look only to the spirit which emits them. Under supposition that they are all true, I would ask, of what possible benefit can it be to array them? or what pleasure can it give to a liberal mind? Can Orthodoxy only be upheld by the dishonor of its opponents? S. L. N.

[For the Christian Register.]

ANNALS OF MY PARISH.

It was near the close of a calm summer's day, when the heavens seem to dispense their "selectest influences" upon the weary sons of earth—that a messenger came with the tidings that an individual of my charge was thought near her departure. I knew her illness had been of long continuance, but had not deemed she was so soon to leave us. Often had I spoken at her bedside of the hopes inspired by our faith; and as often had her eye beamed with a new lustre, and her spirit seemed to revive within her. And thus when summoned to witness her last moments, I went forth with a heaviness soothed and sustained by a holy joy.

As I entered her chamber—it wore an unwonted darkness. But all, thought I, will soon become bright. What, though this spirit must pass the dark valley of the shadow of death? it will ere long be borne to that pure region which "hath no need of the sun, neither of the moon to shine in it." Why then should these hearts appear troubled? To turn upon the countenance of a fond husband—composed indeed, but ready to be overwhelmed in bitterness, when the dread moment should arive—to look—to think of her children—three scarce bordering on the youth of human life, and one still an infant.—O! the distress which then moved my soul! I had attended the death-bed of hundreds from the young days of my ministration to the present—but, never, I am sure, had such sorrow possessed me in an attempt to impart sympathy to the afflicted, as at this moment.

The final struggle was approaching and my office demanded of me to gird up the loins of my mind, and converse with the dying saint. I inquired if "she still felt a firm trust in her God?" "I do," she replied. "I have a hope in God through Christ." These were the last words she articulated. Her reason remained clear, however, and she continued in whispers to breathe forth prayers to the Father of her Spirit. She expressed a wish to speak once more to her dear partner. He drew near and took her emaciated hand.—There was peace on her brow—and I doubt not her lips conveyed peace to his heart. He rose and led his little family one by one to hear the blessing of that mother who now commended them to that best of Parents, their Father in Heaven. She kissed them and bade each a tender farewell. And thus with all her friends; not one did she fail to address. As they turned from her side and retired, each in the stillness of self-communion, there was, I imagined, a deep and an abiding determination to obey her requests.

We now mingled our petitions before the throne of all blessedness. The departing soul responded in low accents—which became still more and more faint, until at the close there was *silence* on her pillow. "She has gone," said an attendant. And inwardly I replied, at a most happy season. For I could imagine her immortal treasure wafted on the last response she had uttered, to the mansions of bliss.

There are motives for the mention of this peaceful death, independent of the lessons of wisdom such scenes should always impart. The deceased was a warm friend of *liberal Christianity*. I know how many are reiterating the charge that our faith is insufficient to support one in the hour of his departure. Not a few even of our own number have, for this cause, a secret misgiving of the power of Unitarianism to give support to the dying. During my whole ministry, I have been *at heart* a believer in these doctrines, and have drawn from them every consolation I desired to communicate. If the example of one removed in the morning of life, bound by the firmest ties to endeared relatives, shall do ought to increase the diffusion and the triumphs of our faith, I shall be amply rewarded for this effort. S.

CHRISTIAN REGISTER.

BOSTON, AUGUST 21, 1830.

USE OF WINE AT THE COMMUNION.

Our last Register contained a communication on this subject, intended to palliate, or excuse, some recent transactions in New York, which have been very generally and justly censured. We admitted the article, because we are always willing to receive explanations of what may seem reprehensible; and we are bound by the charity we profess, to "think no evil and to hope all things." But our view of the matter itself remains unaltered. We regard any discussion about the nature of sacramental wine in the highest degree indecorous and improper. The idea of even the possibility of its becoming a temptation, or of its being abused to excessive indulgence is an approach to an absurdity. The mode, in which the ordinance is administered, in our churches, absolutely precludes such an abuse.

In truth, we cannot conceive of the thought of temperance or intemperance being ever associated with the holy ordinance, until pressed upon the community by a heedless and obtrusive zeal, such as we have witnessed. For ourselves,—and we believe we may say it of almost all communicants, of whatever name or faith,—the thought of using any DRINK at the table of the Lord never occurred to us. The wine is not *drunk;* it is barely tasted, and tasted in such a way, where proper feelings exist, that it would be difficult afterwards to tell, whether it were strong or weak, of one kind or another, or, indeed, whether it was really wine of any kind. We can hardly believe that any at the table ever think of the matter at all. At least we did not believe it, and would not believe it, until this strange proceeding, of the New York gentleman convinced us, that some have thought of it, and that a great many more would think of it now. And what is it, but saying to the world, especially the light and scoffing world,—"we dare not trust ourselves with wine even at our Lord's table; we, the disciples of Him, who himself changed water into wine, and who expressly gave it as the emblem of his blood, and enjoined the use of it upon all his followers in memory of his death—we fear for our temperance or our reputation, if we use it even for this sacred purpose." In truth, it is a disgusting and foolish business, all of it. And if he, or they, who did it, were led into it, as they intimate, by the cavils and aspersions of the opponents of temperance, they may ascribe it to their own extravagance on the subject of temperance in other connexions, that such aspersions were ever cast upon the ordinance of the supper, if they ever were.

Indeed, we tremble for the whole cause of temperance, a cause most dear to our hearts, if its friends are going to such excesses. Already have we heard of an association of clergymen, deliberating upon the propriety of using wine at the communion; and one church, we are told,—we do hope incorrectly—in our own state, has substituted water for wine at the communion table. If this be so—we regard it, without comparison, as we regard this whole affair in New York and elsewhere, as one of the most absurd, unscriptural, unwise and injurious measures, that the history of the church, ancient or modern, has yet recorded. We say *unscriptural* as well as unwise, for who in his senses, doubts that the "*fruit of the vine*," of which our Saviour had drunk with his disciples, was the wine, which he had used at the institution of the supper; or that the "cup of blessing," of which Paul asks, "Is it not the communion of the blood of Christ?" was a cup, not of water, but of wine?

VISITATION OF THE PUBLIC SCHOOLS.

The visitation of the Public Schools took place on Wednesday last. This is one of the most interesting anniversaries, ever celebrated among us, and attended, as few of the anniversaries are, with the best influences. The exhibition of so many young persons is in itself an highly gratifying spectacle; and the evidence, which every year presents, of the benefits of our public school system, is very delightful. In truth, there is no occasion among us, in which the spirit of our New England institutions is better manifested. The thought, that among these young boys are to be found the future guides and guardians of the community; that these, their early improvements, may be taken as the pledges of their progress and usefulness in their advancing years, is one highly interesting to every friend of youth and lover of his country.

In two or three of the schools, which we were able to attend, there were the most satisfactory evidences of improvement. In some of them, the style of reading was excellent. Those who attended the High School spoke of it as usual, with much commendation. In the Latin School, we always expect, as we have always found, pleasure. The appearance of the First Class was excellent; and nothing, as far as we could see, to be censured, but the unreasonable length of some of their performances, which diminished the pleasure of hearing, and occupied so much time as to prevent the chairman of the School Committee from accompanying the distribution of the medals with remarks, which are always welcome, and being addressed to the pupils under circumstances, of so much interest, may be highly useful. As the orations &c. are many, no one should be permitted to exceed four, or at the utmost *five* minutes. We noticed with particular pleasure one of the young gentlemen, who on account of the lateness of the hour, at the suggestion, we inferred, of his instructer, cheerfully relinquished his privilege to speak. We had not the pleasure of knowing this young person; but his modesty and readiness to forego a distinction were at least as honorable, and to our eye they conferred even an higher honor, than the best performance could procure for him.

CONVENTION OF TEACHERS.

The meeting of this body was held on Thursday morning at the hall of the House of Representatives, agreeably to public notice.

At eleven o'clock the Convention met in Park-street church, where an address was delivered by Dr. Wayland, President of Brown University. The distinct subject of this address, as stated by the speaker, was to show, that "the object of all education is to render *mind* the fittest possible instrument of discovering, applying, and obeying the law of its Creator." Under this general topic, the speaker delivered many valuable and discriminating remarks, the evident result of personal reflection and experience. We were particularly gratified by the application he made of the general subject to the study of the classics; and the high place he assigned to this department of education in exercising the faculties, in elevating the taste, and enriching the imagination. The importance, also, and dignity of the office of the instructor were well exhibited; and we entered cordially into the sentiment which was added, that by nothing are the highest faculties of the mind better exercised, or improved, than by a course of enlightened, faithful, generous, and indefatigable instruction.

We wish prosperity to this new institution. Its object—education—is interesting to all. There is no object of deeper or wider interest; and we trust it may be so wisely and judiciously pursued, that not New England alone but our whole country may find the benefit of its good influence.

ORTHODOXY UNVEILED.

The extract given on our first page under the title, "Orthodoxy Unveiled," is part of an article with the same title, from the Christian Reformer. Some, even of the Orthodox, will shrink from such representations as are there quoted from Mr. Brown; yet they cannot controvert the fact that they are the representations of those who are or have been the friends and leaders of orthodoxy. How can we wonder, when such views are held forth, as part of the gospel—as part of what is called God's dispensation of mercy to mankind—how can we wonder that men turn away in disgust, and reject altogether a religion which comes to them in so unreasonable and forbidding a form?

Theological Education Society. The Society for promoting Theological Education in Harvard University will hold its annual meeting on the 24 inst. at 10, A. M. at the room of the American Academy, No. 50 State Street.

Federal Street Church. This church, which has been closed for several weeks, on account of repairs, will be opened again for public worship tomorrow.

RECENT PUBLICATIONS.

UNITARIAN ADVOCATE. The spirit of this work is well kept up. The late numbers have contained several able argumentative pieces on Christian Doctrine, as well as a good variety of practical and miscellaneous articles. The first article in the number for August, just issued, is on the subject of Conversion, and gives a very satisfactory explanation of the words of our Saviour to Nicodemus, "Except a man be born again," &c. It is shown that this expression was originally used by the Jews to signify the outward change of Gentile converts from paganism to the Jewish religion. By the first Christians it was adopted in reference to the conversion of pagans or Jews to Christianity, to signify their proselytism to a new dispensation. On this subject the writer in the Advocate remarks;—

"There can be no proselytism to a new faith, among us; no conversion to a new worship; no adoption of a new system, nor adherence to a new sect. All the conversion, therefore, that can now take place, is of a purely moral or spiritual nature. It is a change of heart, a change of character, of feelings, of habits. Where the character, the feelings and habits are wrong, and in such proportion as they are wrong, the change is to be urged as the very condition of salvation, of happiness, of enjoying peace of conscience, God's forgiveness, and the reasonable hope of heaven. 'Except a "bad" man be born again, he cannot see the kingdom of God.'

"The subject, in this view of it, would seem to

be exceedingly plain. Conversion is no mysterious doctrine. It is no peculiar injunction or precept of the Christian religion; it is the injunction and precept of every religion. The bad man must become a good man; the sinful must repent, the vicious must reform; the selfish, the passionate, and sensual, must be pure, and gentle, and benevolent—*must*. or they cannot be happy here, or hereafter, This, I say, is no mysterious doctrine. It is what every moral dictate of our nature declares. It is what every man's conscience preaches to him. Strange would it be, if, in a religion simple and reasonable as ours, that on which every thing in our moral welfare hangs, should be a mystery. Strange if a stumbling block should be placed at the very entrance to the way of religion."

This is but an imperfect view of the subject as illustrated in the article before us. The whole is recommended to the attention of our readers.

The next is a valuable article on Divine Influence. The third is entitled "Regeneration, as explained by the old and new Calvinists;' in which we find the following striking extract from a sermon of Dr. Cox, before the Synod of New-York. It comes in the shape of an apology for anything in his sermon which might wound the feelings of his brethren. "Truth is no respecter of persons," and that was his apology for great plainness of speech.

"It is no contempt of others to forget *them, personally*, in the investigation of eternal principles, where to court their favor were impious. I am anxiously afraid, however, that there is *much of this* in the formation of theological sentiments.—The love of popularity, or the sickly and cowardly fear of having one's orthodoxy questioned, or the servile regards that overestimate a sanction from high places in the church, have probably an uncomputed influence with many who seem to believe by engrossment, to investigate nothing, and to be orthodox by conformity. Such persons are sometimes found to dread investigation as if it were the pioneer of heresy, and the high way of infidelity. But what is this itself but a deeper infidelity? Can he be a believer in Christianity, who is afraid that something will rase its foundations, and expose its fallacy, or justify skepticism?"

In reference to this we can say with the Advocate,—"If such sentiments are often expressed with impunity by Orthodox ministers in Presbyterian Churches, our hopes for the truth are better than our fears have been." It seems, however, that this is not done with impunity, as the Advocate proceeds to show, in an account of a severe notice of Dr. Cox's Sermon in the Princeton Biblical Repository.

This number of the Advocate closes with some very satisfactory and conclusive remarks, on a notice in the Spirit of the Pilgrims, of the alleged similarity of the modes of defending the doctrines of Transubstantiation and the Trinity.

A DISCOURSE, *delivered at the Ordination of the* REV. GEORGE PUTNAM, *as colleague pastor with* REV. ELIPHALET PORTER, D. D. *over the First Church and Religious Society in Roxbury, July* 7, 1830. By ORVILLE DEWEY. GRAY & BOWEN; Boston; 1830.

This discourse is from 1 Cor. ii. 10.; "For the spirit searcheth all things, yea, the deep things of God." We gave some notice of it in the Register, of July 10, in an account of the ordination services. We do not propose now to go into a critical examination of the sermon, but speak of it rather for the purpose of recommending it to the attention of our readers, as containing an able and faithful illustration of the simple but spiritual character of true religion. A brief extract will be found on our first page, under the title "Christian Moderation." Whoever would cultivate a deeper sense of moral responsibleness, or more serious views of his relations and duties as a Christian, will find his endeavors in these respects greatly aided by the perusal of this discourse.

LIBRARY OF ENTERTAINING KNOWLEDGE.—Vol. III. part 2. Boston. WELLS & LILLY.

This number of this valuable publication consists chiefly of Biography. The first article is an interesting account of the early life of Dr. Franklin, and the other characters are well drawn, and rendered interesting and instructive.

SUMMARY.

Cambridge Commencement. The annual literary exhibition at Harvard University will take place on Wednesday next.

On Thursday, A. M. the competitors for the Boylston prizes will declaim. At 12 o'clock on that day, the exercises before the Phi Beta Kappa Society will commence, and will consist of an Oration by Rev Mr. Dewey, of New Bedford, and a Poem by Grenville Mellen, Esq. of North Yarmouth, Me.

Dartmouth College. The annual Commencement at Hanover, took place on Wednesday.—The funds of that institution have recently been augmented $30,000, by contributions among the people.

Yale College. A disturbance has lately occurred at Yale College, New-Haven, in the Sophomore class. It is mentioned that forty-three of the students have left. From their own statement we conclude the students to be principally in fault.

Executive Council. A special session of the Executive Council has been authorized by the Governor.—It is expected that a successor of the late Chief Justice Parker will be immediately nominated. It is presumed the nomination will not be acted on till after Commencement.

Willard Curtis, on complaint of John Punchard, has been sentenced by the Police Court to ten days imprisonment for stealing the Boston Courier from a door.

Trial of J. F. Knapp. The first Jury not having agreed on a verdict, it become necessary to have a new trial. A Jury for this purpose was immediately empanneled. The trial has proceeded with considerable rapidity. It was expected that the case would go to the Jury on Friday, A. M.

Cattle Show at Brighton. The Secretary of the Massachusetts Society for promoting Agriculture, has given public notice that the day of the Show has been changed, by vote of the Society, from the 13th to the 20th day of October, and that all entries for premiums will be made the same as though the 20th had been the day originally named.

Public Schools. A new System of Regulations has been adopted by the School Committee of this city, which will go into operation on the 1st of September. The Boston Centinel gives the following account of it.

By this system the fourteen existing Grammar and Writing Schools, will in future compose seven English Grammar Schools (four for boys and three for girls) to be under the charge of seven Masters, each of whom will be assisted in the branches of Penmanship and Arithmetic, by a Submaster, to be nominated by the Grammar-master, subject to the approval of the Sub-committee of the School. The *Latin, English High, Hawes*, and *African* schools are not included in the arrangement, but the masters of these schools are authorized to nominate their subordinate instructers subject to the approval of the sub-committees.

The Masters of the above four schools have been unanimously re-appointed.

The choice of the seven Grammar Masters was made on Wednesday last, after two sittings devoted to the examination of the credentials and recommendations of numerous candidates for the responsible offices. The choice resulted in the election of the seven Grammar Masters now in the service of the city, namely:—

SCHOOLS FOR GIRLS.

Franklin, Mr. Richard G. Parker.
Bowdoin, Mr. Abraham Andrews.
Hancock, Mr. Barnum Field.

SCHOOLS FOR BOYS.

Boylston, Mr. Charles Fox.
Adams, Mr. Samuel Barrett.
Mayhew, Mr. William Clough.
Eliot, Mr. Cornelius Walker.

We understand, that the Grammar Masters, with one or two exceptions, have nominated the Ex-writing Masters, under the new arrangement.

The Political Class Book. A small volume under this title written by Hon. William Sullivan, has recently appeared which will be found very valuable, and is much wanted. It gives in a narrow compass, a plain account of the laws, the rights and duties of citizens, &c. subjects which before were found in no elementary treatise of moderate dimensions.

A survey was made last week for a canal from Billerica mills to Lowell. We were informed by the Agent of the Middlesex Canal, that the route is extremely favorable, even more so than he expected to find it. It leaves the Middlesex Canal at Billerica Mills, taking its head from Concord river, and drops into the Pawtucket Canal in Lowell above the "Swamp Locks." The distance is four miles and a few chains. The water communication between Lowell and Boston would be shortened about four miles by this route. *Lowell Journal.*

Sea Serpent at Nantasket. A gentlemen of this city, who was on a fishing excursion at Nantasket, on Friday afternoon, (13th inst.) informs us that he had a fair view of the Sea Serpent, which passed to and fro, several times, but a few rods from the beach. Those who saw the serpent calculated him to be 100 ft. long. He had no bunches, though the undulated motion of the body gave the appearance of them. *Pall.*

Mr. Wm. Frost of Portsmouth, N. H. has a calf, 6 months old, that girts 4 1-2 feet. He is not yet weaned, but is as large as the great ox Columbus was at 18 months old.

The American Academy of Arts and Sciences has determined that no discovery relating to light or heat made within the last two years, which has come to the knowledge of the Academy, is entitled to the Rumford Premium.

The almost incredible fact is stated, that the increase of productive power through the aid of steam and improved mechanism, with other scientific appliances, during the last forty years, is equal to the additional supply of labor of Six Hundred Millions of Men.

State Elections. The election in Maine takes place on the second Monday in September; in Vermont, the first Tuesday in September; in Maryland, first Monday in October; Delaware, first Tuesday in October; South Carolina, second Monday in October; Pennsylvania, New Jersey, and Ohio, second Tuesday in October; Georgia and New York, first Monday in November. In Kentucky, Indiana, Mississippi, Illinois, Alabama, and Missouri, the election took place on the 2d inst. (first Monday); in the other States, at an earlier period. *Trav.*

Census of Providence. Mr. Ashley, the gentleman appointed to take the census of this town, reports that the number of inhabitants is less than 17,000. The increase in the last ten years, is something more than 5000. It was confidently anticipated that the population of this town would be at least twenty thousand. The embarrassments of the last year however, have made an astonishing decrease. *Prov. Daily Adv.*

The Springs. The Saratoga Sentinel of August 10, says;—

The number of strangers who arrived at the Springs last week has been estimated at between 12 and 1500, and the number now in this village at not less than 2000, an amount altogether unprecedented in any former season. On Saturday, every boarding house was filled to overflowing, and every lodging room that could be obtained put in requisition. Several visitants indeed, were compelled to seek accommodations out of the village. Nor is the influx of strangers confined to this place alone.

Yesterday morning there were, as usual, a few *clearances*, leaving room for fresh arrivals to-day. A change of population, indeed, is constantly going forward, but without diminishing the number of guests.

Silk. The silk establishment begun by Mr. d'Homergue in Philadelphia, is said to be doing even better than was anticipated. All that is wanting is plenty of cocoons. Reelers are learning the art successfully, and a good deal of beautiful silk has been already manufactured. No doubt is entertained of the complete success of this important enterprise.

The Director of the U. S. Mint, in a report to the Secretary of the Treasury, remarks, in reference to the fineness and weight of South American Dollars, that the Mexican, Central American, and Peruvian dollars weigh 12 dwts. 8 grs. The Mexican, he adds, has often been found to exceed this weight by half a grain on an average of large deposites, and the Central American has generally exceeded it by a quarter of a grain. The latest trials, however, indicate a disposition to issue these coins at a fraction less weight; but the deviation is not clearly ascertained, if indeed it be more than casual. All these coins, as well as the Chilian dollar, are of the Spanish standard. The Chilian has, however, been generally found deficient in weight, the average not exceeding 17 dwts. 7 grs. The Colombian dollar is an anomaly; its fineness is only 9 fine in 12, and its weight 15 dwts. to 15 dwts. 11 grs. and its average value 70 to 75 cents.

Capt. Harvie, of the ship Dumfries, of Baltimore, now bound for an European part, on opening his articles for the shipment of his crew, stated expressly that there should be no swearing on board of the ship, nor any drinking of ardent spirits. A crew of able bodied respectable seamen, readily assented to the terms, and entered for the voyage. It is understood that divine service is to be attended on board the Dumfries every Sunday, when the weather will admit of it. *Eve. Jour.*

Liberality. A man very plainly attired and of a very unpretending address, called a few day since on the Secretary of the Colonization Society, and after making a few pertinent inquiries respecting the prospects of the Society, presented the Secretary with a *hundred dollar* bill. On being asked to whom the Society were indebted for the liberal donation, he replied, a *friend* to the cause of African Colonization, who lives in N. Orleans, and who for many years has had an opportunity of witnessing the evils of slavery. *Amer. Spectator.*

Prosperity of Savannah. The Georgian states, as an evidence of the increasing prosperity of Savannah, that "during the past season every habitable house in the place has been occupied, a great many new buildings have been erected, old ones repaired and enlarged and inquiries continue for others. Rents have advanced in consequence, and are now twenty five and fifty per cent. higher than three years since."

Introduction of Rice into America. Martin states in his history of North Carolina, that the planting of Rice was commenced in this country, in the year 1693, as follows;—A brig from Madagascar, on her way to England, came to anchor off Sullivan's Island. Thomas Smith, going on board, received from the Captain a bag of seed Rice, with information of its culture in the East, its suitableness for food, and its incredible increase. Smith divided the seed among his friends, and an experiment being made in different soils, the success surpassed the expectation the Captain had excited. Thus, from this small beginning, accidentally occurring, arose the staple commodity of Carolina, which soon became the chief support of the colony, and the great source of its opulence. *Rel. Register.*

Justice. The last Skeneateles Telegraph mentions the case of a fellow who was prosecuted for detaining a person on the road unnecessarily, by driving slow and turning occasionally, so as to prevent the other from passing. The justice very properly rendered judgment against the defendant, on the ground that a man who drives faster than one before him has an undoubted right to pass if there is room, and whoever prevents by turning either on one side or the other, is liable to pay damages for detention.

The editor of the Cherokee Phenix says, in reply to a paragraph in some paper intimating that the Phœnix is conducted ostensibly by an Indian, but in reality by a party of whites:—"No white man has any thing to do in the management of our paper. No other person, whether white or red, besides the *ostensible* editor, has written, from the commencement of the Phœnix, half a column of matter which has appeared under the editorial head."

Sugar in Florida. The editor of the Tallahasse Floridian, in a late paper, says, that the planters of Middle Florida are sanguine of success, this season, in the manufacture of sugar. Great reliance, it is added, is placed on the experiments of former years, as well as on information derived from the planters of Louisiana.

Emigrants A Quebec paper of Aug. 8th says:—"About 22,000 settlers have arrived this season, being 9000 above the sum total of emigrants at this port last year; of these near 1200 have arrived since last Saturday evening. The number of vessels arrived this season exceeds that of last year at the same period by 63. The difference in tonnage in favor of 1830, is a little more than 5000 tons. A number of vessels are still due at this port."

The West India Trade. The St. John Courier of the 7th inst. contains the following paragraph:

We are informed that letters have been received from the agents for the Province, in which they admit the probability that the West India ports may be opened to American vessels, and that as a protection to the North American colonies, the duties now imposed by 6 George 4, chap. 114, upon articles of foreign growth and manufacture would be increased, to enable these colonies to compete with the Americans upon fairer terms than in the year 1825. Representations have also been made to Government by the West India Committee, against the high duties levied in some of the North American colonies upon the products of the West Indies.

It appears also, a disposition prevails, to admit foreign Corn of all kinds, manufactured, into the North American colonies, duty free.

The ancient Tower of Whitby Abby, Kent, Eng. fell with a tremendous crash, the day before the death of the King. It was 104 feet high and was supported by four lofty pillars.

Algiers. Much interest is excited by the state of things between France and Algiers. Nothing has been heard from there since our last. Important information may be daily expected. We copy the following from the Centinel of Wednesday.

A silly report is in circulation that the British Government will *protest* against France holding permanent possession of *Algiers*; and in proof it is asserted, that no sooner had the French expedition sailed than the English *fleet* was seen watching the movements of the French. Now, the truth is that a perfect understanding exists between the two governments; and that the reported hovering *fleet*, was nothing more than some sloops of war, sent to bring off the Consul and other British residents in the Regency. Well informed men see nothing in these exaggerations but state stock jobbing fabrications, or the gossip of paragraph makers, and the general opinion in Europe is, that of all the British Prime Ministers which have ever existed the *Duke of Wellington* is acknowledged to be the least tinctured with mistrust or jealousy.

The best informed of the French journalists aver, the object of the expedition to be to destroy a horde of buccaneers who have too often been permitted with impunity to sally forth to levy tribute, collect plunder, and drag thousands into captivity; at the same time to establish the comforts and rear the arts of civilization, in a country inhabited by nearly two millions of semi-barbarians, and to extend the blessings of the age into the benighted interior of Africa. If these be the objects, the whole Christian world must wish them God speed.

MARRIAGES.

In this city, Mr. Charles Goddard, of Andover, to Miss Caroline Ann, daughter of Col. Lewis Lerow; Mr. William A. Underwood to Miss Emeline Shute; Mr. Tapley Coolidge to Miss Elizabeth Parmeley; by Rev. Mr. Croswell, Mr. Joseph Coolidge to Miss Eliza Pierce; Mr. Robert Cummings to Miss Mary Ann Osgood.

By Rev. Mr. Palfrey, Rev. John S. C. Abbot, of Worcester, to Miss Jane W. daughter of Abner Bourne, Esq.

On Wednesday evening, by Rev. Mr. Barrett, John C. Tebbetts, Esq. to Mrs. Sophia W. Whitman.

In Charlestown, Mr. Daniel Hanson to Miss C. F. E. Jackson, adopted daughter of Eleanor J.

In Lynn, Mr. Geo. L. Palmer to Miss Sarah A. Martin.

In Scituate, Mr. Abiel Leach, of this city, to Miss Mary T. Hatch, of S.

In New Bedford, Mr. Ira Davis, of Brookhaven, to Miss Deborah Potter; Capt. Nicholas Sandford, of Dartmouth, to Miss Mary W. Pratt.

In East Bridgewater, Mr. Dexter Pratt to Miss Susan Pinchon.

In Ipswich, Mr. Thomas Staples to Miss Hannah Pray.

In Barnstable, Mr. Amos Otis, jr. to Miss Mary Hinckley; Capt. Eleazer Scudder to Miss Eliza T. Lovell.

In Kingston, Mr. William A. Robbins to Miss Martha, daughter of Capt. Thomas Washburn.

DEATHS.

In this city, Miss Sarah Augusta Jeffries, aged 26, youngest daughter of the late Dr. John Jeffries; Mr. Samuel Dinsmore, 28.

In Dorchester, widow Cathafine Gardner, aged 84.

In Lynn, Miss Nancy Moulton, aged 29.

In Marblehead, Benjamin Stevens, aged 60; Mrs. Catharine Roundy, 28.

In Salem, Miss Jerusha Winn Burnham, aged 17; Miss Rebecca Stone, 62.

In New Bedford, Mr. Wm. Slocum, aged 57.

In Worcester, Mrs. Eunice K. Maynard, aged 23, wife of Avery M.; Lucy Godfrey, 78.

In Andover, 12th inst. Mr. John Russell aged 84.—☞ Printers in Ohio are respectfully requested to insert this death.

In Walpole, Mrs. Mary Briggs, aged 35.

In Newbury, Miss Rebecca, daughter of Mr. Sam. Noyes, aged 19.

In Hopkinton, Harriet S. aged 13, and Izanna, 19, daughters of Mr. Samuel Wilson.

In Carlisle, Mr. Henry Flint, aged 78, a soldier of the Revolution.

In Princeton, Mr. Solomon Davis, aged 72, a Revolutionary pensioner.

In Shrewsbury, 12th inst. Lieut. Silas Hemenway, aged 86, a Revolutionary patriot.

In Middleborough, Mrs. Abigail Weston, wife of Hon. Thos. W. aged 55.

In Gorham, Mrs. Patience Longfellow, aged 84, widow of the late Judge Longfellow.

In Byfield, Mrs. Elizabeth Poor, aged 80.

In West Springfield, 13th inst. suddenly, Mrs. Sophia, widow of the late Russel Dewey, aged 80.

In Nantucket, Mr. Zaccheus Crocker, aged 35.—His death was occasioned by a kick from a horse, which fractured his skull.

In New York, Miss Abigail Thayer, aged 20, second daughter of the late Cotton T. of this city.

In Donaldsonville, Louisiana, 17th ult of typhus fever, Mrs. Eliza, wife of Mr. Wm. H. Cobb, formerly of Massachusetts.

UNITED STATES LITERARY ADVERTISER, and *Journal of Religion, Politics, Health, Economy, and the Arts*:—Published weekly at No. 362 Washington Street, Boston, by S. H. JENKS Agent for the Proprietors. J. L. BLAKE & S. H. JENKS, Editors.

This paper is under the particular patronage of Booksellers, and is designed to be an *Index* to the literary history of the age. The first object of it is to disseminate literary information, whether in the form of advertisements or communications—to furnish Booksellers, Teachers and others connected with the progress of knowledge, with a vehicle devoted appropriately to their service; and then, to form an interesting miscellany for the general reader—a companion for the parlor as well as the study—a family paper, comprising summaries of Religious, Political, and Miscellaneous Intelligence; editorial hints and communications on Health, on domestic and political Economy; and due notices of whatever relates to the Useful or Fine Arts. It is obvious that a weekly print thus constituted and encouraged, will convey to various parts of our country the most speedy intelligence of the appearance and character of new publications; and that the impartial course to be pursued in relation to the ordinary topics of the day, will commend to the favorable notice of all who desire accurate information respecting passing events, and wish to erect just opinions upon a foundation of facts.

The works of authors, publishers, or booksellers advertising herein, will be duly regarded in the Literary Department, provided copies be transmitted to the Editors, free of charge. It should be understood however, that the plan of this journal does not contemplate, in most cases, the expression of elaborate opinions concerning the excellences or defects of publications thus noticed:—it is thought preferable, generally, to present an analysis—a bird's-eye view of the design and peculiar traits of a book, than to pronounce judgment upon its literary merits. The decisions of a weekly newspaper, in matters of this sort, are usually, and perhaps, properly, deemed by the public to be of little worth:—when works are reviewed for the purpose of investigating their claims to popular consideration, it should be done in periodicals of higher pretension.

It is requested that our patrons and friends send us forthwith their lists of new books—of works in the press—and of works proposed; together with such advertisements and communications as may pertain to the objects in view. The extensive correspondence which we have opened with gentlemen engaged in "the trade," in all sections of the union, renders it expedient that we request all exemption from the burthen of postage on articles intended for publication.

Every President of a College in the United States so far as known—and the Lyceums, and principal Academies and High Schools in the New England and Middle States, will be supplied with the Literary Advertiser—which will therefore become a useful medium for the Advertisements of College governments, Medical Institutions, School Committees, Professors, and all others concerned in the business of instruction.

PRICE of the United States Literary Advertiser to subscribers, *One dollar and fifty cents in advance* per annum. Persons procuring eight subscribers, and remitting to the publisher twelve dollars, will be supplied with an additional copy for one year,

Terms of Advertising.—For one square of advertisements every week, with six copies of the paper, $40 per annum; one square every second week, with three copies of the paper, $25 per annum; one square every month with one copy of the paper, $13 per annum. For a single advertisement of one square two dollars. For half a square or less one dollar. Teachers who advertise by the year may have inserted in the course of that period what is equal to six squares for ten dollars, receiving one copy of the paper. All advertisements may on the above terms receive three insertions; and for each insertion thereafter, will be charged one fifth part of the original cost.

S. H. JENKS, Agent for the Proprietors.

BELKNAP'S PSALMS AND HYMNS, Latest edition—large and small size in a variety of bindings, will be furnished at reduced prices by the dozen or single by N. S. SIMPKINS & Co. 79 Court Street. 3t. July 17.

THIS day published by GRAY & BOWEN, the History of the Life and Opinions of the Apostle Paul, by the Author of Remarks on the Miraculous Character of Christ; the Apostle's Doctrine; Biblical Emendations, &c. Aug. 21.

THE CHRISTIAN'S MANUAL.—Just published by L. C. BOWLES, 124 Washington-Street, "*The Christian's Manual*; designed for Families and Sunday Schools. *New Series.*" For August, 1830.

CONTENTS.

Jesus healing the Leper; Roger Sherman—A general lesson for a Sunday School, on the Sunday, being the 4th of July; Dialogue on the silk weed; the Orphan Girl, or the testimony of a good conscience; Remarks on History: the Widow's two Mites; Table to Plate xxii; Original Poetry—To a boy flying his Kite; Lines on seeing one solitary leaf springing out from a slip of a rose tree; Part of Psalm v.; Psalm xlii.

MR. DEWEY'S SERMON. This day published by GRAY & BOWEN a discourse delivered at the Ordination of the Rev. GEORGE PUTNAM, as Colleague Pastor with Rev. ELIPHALET PORTER, D. D. over the First Church and Religious Society in Roxbury, July 7, 1830. By ORVILLE DEWEY, Pastor of the First Congregational Church in New Bedford.

The above may also be had at CHARLES P. EMMONS' Bookstore, Roxbury, where subscribers can obtain their copies. Aug. 14.

ALLEN'S QUESTIONS. This day published, by GRAY & BOWEN, No. 141 Washington Street, Questions on Select Portions of the Four Evangelists. By JOSEPH ALLEN, Minister of Northboro', Mass. *Second Edition*, with some additions and corrections. Intended for the use of Sabbath Schools and Familes. Aug. 7.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, that on the twenty-ninth day of July, A. D. 1830, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as Proprietor in the words following, *to wit*:

"A Dictionary of General Knowledge; or an Explanation of words and things, Connected with all the Arts and Sciences, illustrated with numerous wood cuts, by GEORGE CRABB, A. M. Author of English Synonimes, Technological Dictionary, and Historical Dictionary. American Edition with many improvements."

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled 'An Act forthe encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
Clerk of the District of Massachusetts.
4t. July 31

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the twenty-seventh day of July, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, SAMUEL WILLARD of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Author and Propretor in the words following, *to wit:*

"Sacred Poetry and Music reconciled; Or a Collection of Hymns, original and compiled, Intended to secure, by the simplest and most practicable means, an invariable coincidence between the poetic and the musical emphasis, and thus to combine the two powers for the high purpose of religious impression; To which are added several chants for hymns and select Scriptures, with a simple notation, adapted to the general design. By SAMUEL WILLARD, D. D. A. A. S.—Adopted, while in manuscript, by the Third Congregational Society in Hingham."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*
July 31. 4t.

JUVENILE BOOKS AND MANUALS for *Unitarian Sunday Schools.* The Subscribers respectfully give notice to the Clergy and Teachers of Sunday Schools, in the city and country, that they have now on hand, probably, the most complete selection of Sunday School Books, and Manuals, that can be found in the city. Long experience in this branch of education has given them a thorough knowledge of the character of Books most wanted in Sunday Schools. They have also the aid of several Gentlemen who have given much of their time to this subject, and who are well qualified to judge of the moral tendency of such publications. They have published a catalogue of the best Books, which may be found at their store, or will be sent to any place requested. Those who have not time to devote to the selection of Books will find it for their interest to send to the Subscribers, stating the amount, and about the number of Books they wish, and they will be selected with care and promptly sent, accompanied with a bill of prices. WAIT, GREENE & Co.
Booksellers, 13 Court Street.

Just published, The Stereotype edition of Allen's Questions. eow4w. July 17.

LIBRARIES FOR YOUTH, *uniformly bound.*—With upwards of 900 engravings

MUNROE & FRANCIS having been long engaged in the publication of books for children, of a highly moral and entertaining character, and believing that a more extensive circulation of them would be advantageous to the rising generation, they have projected the plan of having a select number uniformly bound into one series, comprising eighty-seven volumes, excluding every thing sectarian or frivolous, and offering them as the best and cheapest foundation which can be laid for a youth's library in all the school districts of New-England.

Every one knows how important it is that the minds of children should be well occupied, in order to prevent vicious imaginations, and firmly to impress good principles; and what can subserve this great end more effectually than the establishment of appropriate libraries, which shall possess powerful attractions, and by the aid of pictures and entertaining narrative, keep up enlivened attention?

Besides, children ardently wish, and they ought not to be denied the privilege, to read other books while they are pursuing the daily routine of school exercises: such reading will always aid the preceptor as well as improve the pupil, by developing early those faculties to whose expansion and cultivation all instruction is directed.

When it is considered too how much precious time is wasted in long winter evenings, in idleness, or sleep, or something worse, for the want of interesting books to improve the understanding and the heart, it ought to be a prime object of every gentleman of influence in community to aid in the establishment of juvenile libraries. Let such a project be once attempted, and the increase of books and of information will be as sure as that light follows the rising of the sun.

The books now selected can be read with as much pleasure by the adult as by the child, and most of them will be found to contain the elements of all that instruction which is now given to the public in lectures and publications of 'useful and entertaining knowledge.' They need only allude to the writings of such a constellation of female worthies as Edgeworth, Trimmer, Hamilton, Hofland, Mant, Helme, Hughs, and others, to confirm this assertion. A few in the series will be found suited to very young minds. 'Begin with the infant in the cradle,' and let the little children have their books as well as those of larger growth. But there will be so great a variety, that no age need be excluded the use of the Juvenile Classics.

Annexed, is a catalogue of the works now prepared and it will be perceived by those acquainted with the books, that they have divided many of the larger kinds into two volumes, for the purpose of having the whole set better adapted for extensive distribution. This Catalogue is also inserted in each volume, and will serve as an index to the series. Care has been taken to have the books firmly and neatly bound, without too much regard to exterior beauty.

In many towns Juvenile Libraries have already been established; and clergymen keep this class of books for week-day circulation among their little parishioners. Under the persevering efforts of Mr. JOSIAH HOLBROOK, lyceums are forming, and infant schools rising, in every place where a knowledge of their advantages is understood. It was from the suggestion of this gentleman that the present plan arose, and they hope to make it an object, as regards both price and intrinsic value, for all school districts to second their wishes.

The price of the set, 87 volumes, is only 23 dollars, which is considerably less than half the retail price of the same books sold separately; and when the great number of engravings and the great diversity of matter, all combined in one uniform plan, are taken into view, it must be considered very low.

The books may be seen at 128 Washington Street, Boston.

CATALOGUE of the Juvenile Classics already published, and uniformly bound into 87 volumes.

1 Belzoni in Egypt. 2 Adventures of Congo. 3 The Crusaders. 4 Parry's Voyages. 5 Wars of the Jews. 6 Portraits from Life. 7 Adelaide. 8 Columbus. 9 Cortez. 10 Elements of Morality. 11, 12 Conversations on Common Things. 13 Eugene and Faithful Girl. 14, 15 Evening Hours. 16, 17 Familiar Tales. 18, 19 Frank. 20 Food for the Young. 21 Godfrey Hall. 22, 23 Harry and Lucy. 24, 25, 26 Harry and Lucy concluded. 27 Infantine Stories. 28, 29 Juvenile Plutarch. 30 Little Henri. 31 Life of Linnæus. 32 Mary and Cat, White Kitten, Sproat's Stories. 33, 34 Mirror. 35 Rosebud and Ryhmes. 36 Old Daniel. 37 Original Poems. 38 Little Grammarian. 39 Pizarro. 40 Poetry without Fiction. 41 Roman Stories. 42 Rose Grant. 43 The Robins. 44, 45, 46, 47 Rosamond. 48, 49, 50, 51, 52, 53 Parent's Assistant. 54 Smuggler's Son. 55 Stories worth telling. 56, 57 Story Teller. 58, 59 Stories from Scripture on a new plan. 60 Stories for Emma. 61, 62 Tales for Ellen. 63 Tales for Boys. 64 Tales for Girls. 65 Pemberton Family. 66, 67 Trimmer's England. 68 Nina. 69 The Pearl. 70 Young Naturalist. 71 Young Cadet. 72, 73 Young Americans in England. 74 Little Flora. 75 Mythology 76 Universal History. 77 Grecian Biography. 78 Roman Biography. 79, 80 Sandford and Merton. 81 Alfred Campbell. 82 Daughter of a Genius. 83, 84 Western-heath. 85 Æsop in Rhyme. 86 Marmaduke Multiply. 87 Fables for the Nursery.

☞ Gentlemen wishing these books for particular libraries, can have them ornamented in any style they wish. 4sw. eow6m. Feb. 27.

SELECTED POETRY.

[From the Christian Reformer.]

HYMN.

(Acts xxiv. 14.)

Shall mortal man, so frail, so blind,
Usurp his Maker's throne;
And hold dominion o'er a mind
As free-born as his own?

Who bade thee judge thy fellow-clay,
Weak, erring, mortal man?
Who lent thee thy superior ray
God's holy law to scan?

Frail, feeble child of dust, forbear!
Thy headlong zeal control;
And let thy fellow mortals share
This freedom of the soul.

For that which heresy may seem
To thy imperfect sight,
Another's heart may fondly deem
Truth's fair, celestial light.

Thy creed with temp'rate zeal defend,
And guard with holiest care;
But, first, before thy Maker bend,
And breathe this Christian pray'r:

"If I am right, thy grace impart,
Still in the right to stay:
If I am wrong, O, teach my heart
To find the better way!"

BIOGRAPHICAL.

DR. JOHN D. WELLS.

We extract the following account of the character of the late Dr. Wells, from a memoir of him pubiished in the Boston Medical and Surgical Journal of the 3d instant.

The friends of Dr. Wells do not claim for him uncommon greatness or originality of mind; although all must admit that his talents were of a high order. He was particularly distinguished for quickness of perception; and if not calculated to strike out new paths in the fields of science, he was ready in discerning and embracing important truths when once presented to his mind. His memory was ready and retentive; and the correctness of his judgment generally led him to the adoption of just opinions. He had rendered himself well acquainted with the most approved writers in our profession. His mind was not crowded with a knowledge of useless and obsolete opinions, but it was well stored with useful learning, which he possessed the happy faculty of turning, on fit occasions, to a good account. As a lecturer, we are not able to speak of him from personal knowledge. Those who have known him in that capacity speak of him as possessing great powers. His voice was clear and strong, and his utterance distinct; his countenance animated and full of expression; his command of language uncommonly great; his acquaintance with his subject very thorough; and his active and collected mind wielded with great skill the materials with which it was enriched. His zeal in his profession was unquenchable, and it urged him on with a power, which neither languor nor pain nor sickness could in any degree subdue. Such was his love for lecturing, that during the intermissions, in his visits to his friends in this city, he would often express to them a longing desire for the time to return when he could again engage in it.

It was his moral qualities united to his intellectual powers which constituted the charm of his character. It was these that rendered him one of the most interesting of men; that endeared him so much to his friends, and won the confidence and esteem of all who became acquainted with him. It was these qualities that made him the good son; the affectionate brother; the faithful friend and the pleasing companion, and which cause his death to be so keenly felt through a large circle of acquaintance. In his disposition Dr. Wells was uncommonly benevolent and affectionate. An unkind word never escaped his lips; an unkind feeling never found a place within his bosom. He was susceptible of all the tender sympathies of life. He knew how to impart happiness to his friends, and to cheer the drooping spirits of the downcast stranger. His heart appeared as uncontaminated by sin, as when it came from the hands of his Maker; and within his bosom habitually dwelt pure desires, generous affections, and lofty and honorable feelings. He possessed an uncommon power at winning hearts. Whoever became acquainted with Dr. Wells without feeling an affection for him? At College he was decidedly the most popular young man in his class; and in all the different and important stations which he has since filled, the same love and favor has attended him. And what was there in his character which entitled him to such distinction? Not his superior talents alone, nor his many accomplishments,—but the purity of his heart, the integrity of his principles, his confiding disposition and the artless simplicity of his manners. It was this, united to purity of feeling and firmness of principle, and a mind active and intelligent, which threw a fascination around him, and rendered his society acceptable to all, and endeared him to those who became intimately acquainted with him.

Should we be asked what was the most prominent trait in his character, we should be unable to answer. No one quality stood preeminent beyond the rest, neither was there any striking defect which his friends had to lament as detracting from the beauty of the whole. His mind was remarkably well balanced, and presented every part in beautiful and harmonious proportions. In his domestic relations his duties were performed with exemplary fidelity; his friendship was ardent, sincere and generous; his benevolence free from ostentation, and tempered with judgment; and his intercourse with the world was marked with honor and integrity. His mind was well disciplined, and his appetites, passions, and affections, were subjected to the higher powers of reason and conscience, and rendered subservient to the great purposes of his moral and intellectual being.—His learning was free from pedantry, and amidst all the caresses and flatteries of his numerous friends and admirers, he retained the native modesty of his disposition. Some may be inclined to attribute his success in life to fortuitous circumstances; but such was the activity of his spirit and the energy of his purpose, that, under circumstances much less propitious, he would have attained to distinction. He was ambitious,—but his was not that sordid ambition which terminates in self-aggrandizement and self-promotion; it was of that lofty and honorable character which aims at acting well and promoting the great interests of society.

From what has already been said, it might be inferred that the mind of our friend was no stranger to those holy influences and affections which unite man to his Maker, and fit him for the invisible world. His religious principles were not the mere result of habit and early education, but were founded in the honest convictions of his mind. Whilst a student in medicine, having studied the evidences of our faith, he examined with care the controversies of the day. This examination established his belief in one God and one Mediator between God and man. In January, 1828, he made a profession of his faith by joining the church under the pastoral charge of his early friend and adviser, the Rev. Dr. Lowell. Religion was with him a practical principle, which had become intimately blended with his soul, and which purified and sanctified all his affections. It was this principle that supported him in life, and sustained him in death. It was this that preserved him uncorrupted amidst the flatteries and enticements of his prosperous course; and it was this that supported him under the trials and sufferings of a lingering sickness. There were periods during the confinement which preceded his death, in which his character exhibited a moral sublimity which it was delightful to witness. From the commencement of his medical career, his life had been one of uninterrupted prosperity; and as he advanced, the prospect before him constantly became wider and more glorious. Prosperity had no power in corrupting him, and it remained to be seen how he would sustain himself under trials. At last he is interrupted in his course, and laid upon the bed of sickness. He feels that the powers of his system are failing, and is conscious that death is approaching. He passes days and nights of languor, and uneasiness, but he utters no complaints. His sufferings are at times distressing, but no murmur of impatience escapes him. Whilst those around him are overcome with grief and despair by the thought of the approaching event, he alone remains calm and collected. He looks forward to death with as much composure as he would to a journey. He arranges his business; he converses with his friends, and gives his parting advice to those to whom he has always been as a father. He is sustained by the power of faith; his soul is elevated with a consciousness of its immortality.—Death to him is but an incident in his existence; he feels that in leaving this life he is only to enter upon a new and broader sphere of action. He shuts his eyes upon the brilliant prospects which have been placed before him in this world, and directs them steadfastly to those brighter scenes which lay beyond the grave.

Such was the life and such the death of our valued friend. No one ever had greater cause for wishing to live, and no one could be more ready to die. During his life he was the comfort and pride of his friends, and in his death he has left them full of the hope and consolation that he has gone to inherit a crown of everlasting glory.

MISCELLANEOUS SELECTIONS.

SLAVERY IN BRAZIL.

The Eclectic Review, in noticing Dr. Walsh's late work on Brazil, speaks of the large proportion of slaves in that country, not only as a deduction from the political strength of the empire, but as an ominous and portentous circumstance. It seems, however, from the following statements of Dr. Walsh, that the Brazilians are themselves beginning to awake to a sense of the danger.

"There is now, [says Dr. Walsh,] such a glut of human flesh in the markets of Rio, that it has become an unprofitable drug.—Ten years' credit is allowed to the purchaser, and many speculators have been ruined by their unholy importations."

"Every intelligent person in the country seems convinced, that a state of slavery is highly injurious to its best interests. The abolition of the slave-trade abroad, and the gradual extinction of a state of slavery at home, had begun to engage the attention of the first constituent assembly, when it was suddenly dissolved; but the spirit and feeling that suggested the consideration, still exists in the country, notwithstanding the powerful personal interests opposed to it. The preponderance of the black population is a subject of deep alarm, and the danger of its increase has reconciled many people to the speedy abolition of the foreign trade; while the numerous obstacles presented to the industry and prosperity of the country by the employment of slaves at home, have convinced many of them, that its evils far exceed its benefits. As long as labor, they say, is performed by the hands of slaves, no white man who buy them, will exert himself, and indolence and inactivity will ever be, as it is now, the characteristic of the Brazilian. As long as a man's property is vested in slaves, which he must have employed by others, in order to live himself, no machinery to abridge manual labor will ever be admitted or encouraged in the country, and the people will continue to use the few miserable and crazy expedients which their ancestors used two centuries ago. As long as two-thirds of the community are regarded as mere chattels, the interests of the proprietor will ever be considered paramount to public justice; and crimes will be committed with impunity by those who are not looked upon in the light of moral agents, because their punishment would be a loss of property to their owners. As long as men live as they do with their female slaves, the sacred bonds of parental and filial duty will be disregarded; fathers will sell their own children as their slaves, and children will destroy their own parents, as slaves who endeavor to escape from bondage.

"As long as the unfortunate beings are objects to which the laws afford an inefficient protection, but are subject to the uncontrolled caprice and tyranny of their masters, it will be a continued incentive to every bad passion of the heart to indulge itself with impunity. These, and a thousand similar reflections, independent of political and natural rights, continually suggest themselves to the Brazilians, and incline them to consider seriously the evils of slavery in their country."

DREAD OF SLAVERY.

Dr. Walsh says that nothing can be more unfounded, or absurd, than to say that the slaves are reconciled to, and happier in slavery in America, than in freedom in their own country. This he confirms by the following statements.

"They seem to have as keen a sense of bondage, and to repine as bitterly at their lot, as any white men in the same state in Africa: indeed, if we might judge from the effects, still more. I have never heard that suicide is common among the unhappy Europeans detained in slavery on the Barbary coast: it is the daily practice in Brazil.—The harbor is constantly covered with the bodies of blacks, on whom no marks of violence are found, and who are known to have thrown themselves in, to escape from an insupportable life. * * * * This horror of slavery is carried to such an extent, that they kill not only themselves, but their children, to escape it. Negresses are known to be remarkably fond mothers, and all I have seen confirms the observation of others; yet, this very affection often compels them to commit infanticide. Many of them, particularly the Minas slaves, have the strongest repugnance to have children, and practise means to extinguish life before the infant is born, and, provide, as they say, against the affliction of bringing slaves into the world.

"The yearning after liberty is the strongest feeling of a negro's mind. It is usual with people at their deaths, particularly ecclesiastics, to emancipate their slaves, as if to make an atonement for having kept them in that state as long as they could hold them in their grasp. Slaves who have expected this, and have had their hopes frustrated, sink rapidly under the effects of a bitter disappointment, and die of broken hearts. * * But this irrepressible horror at a state of slavery, is the parent sometimes of the greatest crimes; and when negroes expect a testamentary freedom, they anticipate the time by the premature death of the testator. Thus, a humane and benevolent intention is often the cause of the death of the intended benefactor, and becomes a frequent incentive to poison and assassination."

CONVERSATIONS ON RELIGION WITH LORD BYRON.

This is the title of an octavo of no inconsiderable size, just published in London, by a Physician, Dr. Kennedy, who was intimate with Lord Byron, during his residence in Greece, and who, as it appears, was very desirous, and had made many efforts, to convert him. We extract the following, from which it appears, that this gifted, but unhappy nobleman, was not without his seasons of religious sensibility; and that to the infelicities of his early education and the waywardness of an ungoverned temper, of which his father was a victim, rather than to any serious convictions of his understanding, is to be ascribed much of what has been charged to his infidelity.

"Before Byron came to Cephalonia, four officers had agreed to enter on the investigation of the doctrines of Christianity; Byron heard of it, and wished to be present. I had seven or eight meetings at which he was not present; and I had seven or eight meetings with Byron alone."

Indecision, rather than unbelief, is represented as the pervading feature of his mind: witness a passage in one of Count Gamba's letters.

"In my opinion, the sentiments of his lordship on religion were not fixed, that is, he was not held more to one religious and Christian sect than another; but his profound sentiments were religious, and he professed a deep respect for the doctrines of Jesus Christ, as the source of virtue and felicity. With respect to the recondite mysteries of faith, his mind was involved in doubts, which, however, he had a desire to dissipate as troublesome, and on this account he never shunned conversations on this subject, as you well know. I have had occasion to observe him often in those situations in which the most involuntary and most sincere sentiments of the mind are unfolded,—in serious danger of the stormy sea, or otherwise—in the contemplation of a fine and tranquil night of summer—and in the midst of a solitude—and I have observed his emotions and his thoughts to be deeply tinctured with religion. The first time that I had a conversation with him on this subject was at Ravenna, my native country, about four years ago, while we were riding on horseback in an extensive, solitary wood of pines. The scene invited to religious meditation. It was a fine day in spring. 'How,' he said, 'raising our eyes to heaven, or directing them to the earth, can we doubt of the existence of God?—or how, turning them to what is within us, can we doubt that there is something within us more noble and more durable than the clay of which we are formed? Those who do not hear, or are unwilling to listen to those feelings, must necessarily be of a vile nature.'"

Again, he observes: "Prayer does not consist in the act of kneeling, nor in repeating certain words in a solemn manner. Devotion is the affection of the heart, and this I feel; for when I view the wonders of creation, I bow to the Majesty of heaven; and when I feel the enjoyments of life, health, and happiness, I feel grateful to God for having bestowed these upon me.'"

CRIMES AND PUNISHMENTS.

The following just remarks are from the Tribune, of August 6th, a well conducted paper recently established in this city.

That merciful body called the public, is in this country, as well as in that from whence we sprung, as much inclined to forgive its enemies, as to forget its friends. The practice goes beyond even the scriptural injunction, which with regard to enemies is supposed to allude to those whom we hold at private enmity, and hate, rather than to the more general invaders of the peace of society. To these we bear no malice and we should have no favor. Justice is not herself when she is not inflexible. It is seldom that a father sits in judgment on his children, and in such a case if the criminal is spared the judge is scarcely condemned. The Commonwealth, the general parent, has not the same human ties and should therefore be free from the same weakness.

But there has seldom occurred a case of peculiar crime,—such as while it is only imputed to a man, will make him odious from suspicion alone—that when fairly proved, and followed by condemnation, has not raised a reaction of favor towards the criminal, among the very people who were the most anxious for his conviction. If our sympathies require exercise, lest they should perish from inaction, let them be tendered to the victims of the criminals we are so ready to pardon, in the interval between sentence and execution. There are enough of the murdered and their bereaved friends to absorb a reasonable share, without squandering it too wastefully upon those who wilfully caused the suffering. In this we speak generally, for we pretend not to predict the event of any trials now in progress, but it is in the line of safe precedents, to believe, that if there should be any convictions, the sensibilities of the public, will be commensurate with its first indignation and dismay. Too much mercy to criminals is injustice to the innocent, for it is the *certainty* of punishment that prevents the offence, and he is not guiltless, who, by lenity to one crime, lays the sure foundation for another.

A hard case it is to behold men dragged forth to a violent death like dangerous beasts, because the safety, and not the vengeance of society demands it;—but when it becomes necessary, and inevitable, the effect of the warning is lost, if the malefactors are ranked with martyrs.

Composition for Grafting. This composition, we are assured has for some time been made use of by the Messrs. Winships, at their valuable nursery in Brighton, and by them preferred to any other. Three parts rosin; three parts beeswax; one part tallow. Melted and mixed while hot.

VEGETABLE LITHONTRIPTIC SPECIFIC SOLVENT POWDER. This preparation is a powerful remedy for the GRAVEL, and its kindred complaints; it dissolves the stones into such minute particles, that they run off without difficulty; to those suffering from soreness of the kidnies, chronic inflamation on the urinary organs, difficulty of micturation, bloody water, stranguary and every species of Gravel or stone in the bladder, this is offered as a safe and certain cure;—the same good effect has resulted from its use in cases of Dropsy, as of the Gravel;—Physicians who have witnessed its good effects, decidedly give it their approbation.

NEW CERTIFICATES.

This may certify that I, David Kimball of Prembroke, N. H. having been afflicted for some time past with a complaint of the Kidnies, frequent discharges of bloody water, and exercised with some pain; and having made use of different kinds of medicine, and finding no relief, I was induced to make trial of the Vegetable Lithontriphic and Solvent Powders; from the use of this medicine I have received the most salutary relief After using about half a Bottle and Powders, I have not been troubled with any of the afore said complaints. DAVID KIMBALL.

Pembroke, N. H. Dec. 20th 1828.

The subscriber within two years past has been three times severely attacked with the Gravel, but never until the last has he made use of the Lithontriptic. He commenced with the usual dose, repeated every eight hours; after the expiration of the third evacuations occurred, which afforded immediate relief, and he has not been troubled with the complaint since. JOHN ROBINSON.

Bellows Falls, Vt. Oct. 28, 1828. N3eop6m.

For sale wholesale and retail by Messrs. Lowe & Reed, and J. P. Hall, Boston.

R. Sanderson, Wrentham, Mass.
E. Porter, Salem, "
B. P. Dix, Groton, "
H. Allen, Leominster, "
E. P. Hill, Townsend, "
J. Robinson, Worcester, "
J. & C. Jewett, Fitchburg, "
George Dixon, Dedham, "
James Spalding, Mason, New Hampshire.
Wallace & Hopkins, Milford, "
John H. Wheeler, Dover, "
Joshua Hubbard, Portsmouth, "
George Hutchins, Concord, "

N2ep6m.

MOORE ON SOCIAL WORSHIP. Just received from London, by L. C. BOWLES, No. 124 Washington-st.—An Inquiry into the Scriptural authority for Social Worship; with observations on its reasonableness and utility; and an account of the manner in which the religious services of the temple at Jerusalem, and of the Synagogue, were conducted in the time of Christ. Aug. 14.

PEW TO LET. Part of a Pew in King's Chapel, well situated and furnished. Inquire at this Office. July 17.

PROPOSALS for publishing in Milledgeville, Geo. a Religious Paper, to be entitled the

CHRISTIAN PIONEER.

The paper for which public patronage is now solicited is mainly designed to advocate the principles and doctrines of the Christian Church.

To those who have experienced the difficulty of promulgating a defence of unpopular tenets through the generality of political and miscellaneous Journals, the necessity for such a publication is sufficiently obvious.

How shall prejudices, constantly accumulating, in consequence of denunciations issued from the pulpits of opposing denominations ever be removed, while the Press is closed against us? We lament that such is the fact, but we have bitterly felt, that the boasted liberty of the Press exists in name alone, and are, in consequence, reluctantly driven to a separate establishment, for the purpose of defending our opinions and ourselves from obloquy, and disseminating those bright and consoling truths, which after careful examination, appear to us, dictated by the sacred scriptures.

We indulge no unfriendly feelings against our fellowmen of other denominations; neither shall we ever assail the opinions of others, except so far as it may become necessary, in defending our own.

We assume not to be "Lords over God's heritage," nor do we desire to "have dominion over the faith" of any.

On the contrary, a fundamental principle of our denomination, and that for which we prize it most dearly, is, that no restraint shall ever be imposed upon the right of private judgment; that every man shall be at full liberty to interpret the scriptures for himself, amenable to no other tribunal for the correctness of his faith than to God and his own conscience.

We claim but "one master, that is Christ." We admit no human authority in matters of faith. Conceiving religion to be beyond his jurisdiction, we shall oppose with our utmost efforts, all attempts, however specious, to induce the interference of the civil magistrate. We are not unaware, that Satan often assumes the garb of an angel of light.

We bow to the decision of no synod, council, or conference. Regarding them as the fertile source of discord in the present, and of those cruel atrocities which have disgraced the Church, in past ages, we spurn, with indignation, all creeds of human invention. "The Bible, *the Bible only*," shall be our rule of faith. In it, we think are clearly stated the doctrines of the simple UNITY OF GOD, and the UNRIVALLED SUPREMACY of the FATHER. The benignity and paternal character of God, "his impartial love, and unpurchased mercy," so strangely overlooked in much popular preaching, will be strenuously supported.

To our view, the fair face of Christianity has been deformed, by a multitude of human additions. We would exert the little strength which God has given us, to restore its primitive form.

In fine, it will be our object to urge the importance of that religion, which is not dissipated in profession, but manifests its influence over every thought, and word, and action, which consists in reverence for God, benevolence for man, and a faithful discharge of every known duty.

We would exert ourselves to restore the standard proposed by our Saviour, of judging by the fruit, and would prefer that his disciples should manifest their attachment to him, by keeping his commands, rather than by pertinacious adherence to a creed. With St. James we desire to see faith exhibited by works.

A portion not exceeding two columns, shall be devoted to the use of any who may choose to assail our opinions, or enter on any other theological discussion, provided it be done in a becoming manner.

CONDITIONS.

The *Christian Pioneer* will be published semi-monthly on a medium sheet, under the editorial direction of ELDER WILLIS B. NALL, aided by the association of gentlemen, at $1 50 in advance or $2 paid at the of the year.

A summary of general intelligence will be given.

Any one procuring ten responsible subscribers shall receive a copy without charge.

Ministers and Members of the Christian Church and all others friendly to the paper, are respectfully solicited to exert themselves in its circulation.

Letters and Communications, *post paid*, may be addressed to the Editor of the CHRISTIAN PIONEER, Milledgeville.

☞ Editors of other papers will confer a favor by giving a few insertions. Aug. 7.

SWAIM'S PANACEA, for the cure of Scrofula or King's Evil, Syphilitic and Mercurial Diseases, Rheumatism, Ulcerous Sores, White Swellings, Diseases of the Liver and Skin, General Debility,—And all diseases which originate from impure blood and where the constitution has been broken down by the use of Mercury, Arsenic, &c.

In order to make fully known in what estimation Swaim's Panacea is held by the medical profession, the proprietor subjoins certificates, from gentlemen who in their private as well as public characters, are deservedly ranked among the most scientific of the profession. The public, as well as the proprietor of the Panacea, owe much gratitude to the gentlemen who have thus testified in its favour—their recommendations have occasioned its use in various cases of inveterate corruption of the blood, *ascending to the second generation* which otherwise would have destroyed valuable lives. Their humanity and disinterestedness in promoting the currency of a medicine found to be of such great benefit to the human race, without regard to its original ownership, claims the grateful admiration of a beneficent public.

This medicine has the singular fortune, a just tribute to its great merit, of being recommended by the most celebrated practitioners of medicine in the United States and elsewhere; whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

The false reports concerning this valuable medicine, which have been so diligently circulated by *certain Physicians*, must have their origin either in *envy* or in the mischievous effects of SPURIOUS IMITATIONS. *I leave the public to judge for themselves.*

I pledge myself to the public and give them the most solemn assurances, that this medicine does not contain mercury in any form whatever.

CERTIFICATES.

From Dr. N. Chapman, professor of the Institute and Practice of Physic and Clinical Practice in the University of Pennsylvania, President of the Academy of Medicine of Pennsylvania, &c.

I have within the last two years had an opportunity of seeing several cases of very inveterate ulcers, which having resisted previously the regular modes of treatment, were healed by the use of Mr. Swaim's Panacea; and I do believe from what I have seen, that it will prove an important remedy in scrofulous and mercurial diseases. N. CHAPMAN, M. D.

From Dr. W. Gibson, professor of Surgery in the University of Pennsylvania, Surgeon and Clinical Lecturer to the Alms House, Infirmary, &c.

I have employed the Panacea of Mr. Swaim, in numerous instances within the last three years, and have always found it extremely efficacious, especially in secondary syphilis and in mecurial disease. I have no hesitation in pronouncing it a medicine of inestimable value. W. GIBSON, M. D.

From Dr. Valentine Mott, professor of Surgery in the University of New York, Surgeon of the New York Hospital, &c.

I have repeatedly used Swaim's Panacea, both in the Hospital and in private practice, and have always found it to be a valuable medicine in chronic, syphilitic and scrofulous complaints, and in obstinate cutaneous affections. VALENTINE MOTT, M. D

☞ Price $2 per bottle. For sale by JONATHAN P. HALL, jr. No. 1 Union Street. 3m. June 12.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS. 1000 Copies of this popular selection of Hymns and Psalms, mostly of the 9th edition on superfine paper, may be had by Societies or individuals at very reduced prices of

HILLIARD & BROWN,
Booksellers to the University, Cambridge.
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